

## Intersections

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### From the Editor

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from you. Please help define this social statement by submitting input now. You can send it to us at ELCA-DHES, 8765 W. Higgins Road, Chicago, IL 60631, and we will share it with the people who are planning the social statement on education.

Arne Selbyg  
Director, ELCA Colleges and Universities

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## FROM THE EDITOR

This issue of **Intersections** once again has a variety of voices to hear. I wouldn't say "something for everybody" because there are lots of expressions we don't include at all. We do, however, include bishops and university presidents, philosophers and poets, students and their teachers, and even a theologian. Stanley Olsen talks about Lutheran colleges and universities from the church's point of view, pointing out that our work may be more important than we, and the church, have realized. Gregg Muilenburg addresses the issue of welcoming "outsiders" to our institutional conversation and in the process brings his reading of Nikos Kazantzakis to bear on a new vision of faith. Mary Theresa Hall and Cora Lazor further demonstrate the value of synthetic thinking, seeing one thing in terms of another, by seeing their own institution in the light of the writings of Francis Bacon and Cardinal Newman. They also demonstrate the fruitfulness of faculty / student collaboration. Don Braxton writes both about the teaching of science and the teaching of religion and the Socratic approaches that both require. Kevin Griffith offers two poems that dissolve the categories we bring to thinking about the religious, the irreverent, with his own wry humor. Baird Tipson offers us much more than a review of a collection of papers (a hard enough thing to do). He sketches an argument for a different model of the faith-related college / university, one that unapologetically embraces many of the legacies of the enlightenment and secular models of higher education.

When the selection from Eliot was proposed for the cover of this issue someone who saw it in my office commented that it was too depressing. But Ida's response is worth communicating: "What would you prefer, lines from *Jolly Old Saint Nicholas*? Lutherans are realists when it comes to the worth of human accomplishments. And we must remember, there is a huge difference between optimism and hope." The selection raises for all learners and teachers the uncomfortable question, "Does our knowledge move in the direction of information or in the direction of wisdom?" Or is that latter concept already too much an anachronism to believe in?

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